are shut out. There is this verse : " There are a hundred
and one arteries of the heart; one of them penetrates the
crown of the head; moving upwards by it a man reaches the
immortal; the others serve for departing in different directions,
yea, in different directions/'

In Sections 7 to 13, a dialogue between Prajapati (a
Deva I&hi), Indra and Virochana, the distinction between
the body and the soul is further emphasised. Here the highest
problem is treated again, the knowledge of the true Self,
which leads beyond the world of Brahma and enables the
individual self to return to the Highest Self. See Chap. IX
of Part I, *supra.*

Seventh Section.

" (1) Prajapati said: *cc* The Self which is free from
sin, free from old age, from death and grief, from hunger
and thirst, which desires nothing but what it ought to desire,
and imagines nothing but what it ought to imagine, that it is
which we must search out, that it is which we must try to
understand. He who has searched out that Self and under-
stands it, obtains all worlds and all desires."

" (2) The devas (gods) and asuras (demons) both
heard these words, and said: " Well, let us

search for that
Self by which, if one has searched it out, all worlds and all
desires are obtained."

Thus saying Indra went from the devas, Virochana from
the asuras, and both without having communicated with
each other, approached Prajapati holding fuel in their hands,
as is the custom for pupils approaching their master.

{{ (3) They dwelt there as pupils for thirty-two years-

Then Prajapati asked them " For what purpose have you
both dwelt here?" They replied: "A saying of yours is
being repeated, *viz.,* {t The Self which is free from sin, free
from old age, free from death and ,grief, from hunger and
thirst, which desires nothing but what it ought to desire,
and imagines nothing but what it ought to imagine, that it is